Greetings,
my dearest friends.

I usually start these sessions
by giving a blessing.

Now what does
the word
"blessing"
mean?

Let us consider its
deepest meaning.

Your ability to understand it
today
may be entirely different than before.
"Blessing"
means the vigorous total wish for good, coming from
• the innermost self,
from
• the divine inner being,
the wish for the good

of the unitive principle [i.e., the GOOD of the UNITIVE PRINCIPLE, rather than the good (versus bad) of the dualistic principle],

which holds that there are
no • opposites
and
no • conflicts.

When this unobstructed wish flows directly into
the deepest regions of consciousness of another person,
a vibrating energy force is created 
that affects 
that person's consciousness.

Whenever you hear, • directly or • indirectly, 
the word

"blessing"

from now on,
it will be very helpful for you 
to remember that your response
is necessary 
to make the blessing effective.
• Openness, 
• willingness, 
and 
• complete inner cooperation 
  are necessary 
  to enable 
  two forces to meet, 
for a 
• one-sided blessing 
  is no blessing.

It [i.e., A one-sided blessing, when it is NOT received by the other with 
  openness, willingness, and complete INNER cooperation] 
  may be 
  intended 
  as a blessing, 
  but it reverberates 
  on a wall 
  either of 
• resistance and 
• opposition 
or of 
• noncooperation and 
• neutrality.

Tonight's topic is 
the process of 
growing.

Since this lecture 
is a continuation of the last one [See Lecture 143, Unity and Duality, 
given May 13, 1966], 
it might be difficult to understand 
for those 
who have not 
• heard or 
• read 
  the preceding lecture.
To recapitulate briefly [i.e., To recapitulate briefly Lecture 143-Unity and Duality]:

We were discussing the
• unitive
and the
• dualistic
principles.

Human
• consciousness,
• perception, and
• experience
are generally geared to the
dualistic principle.

This means that
everything is perceived in opposites –
• good
or
• bad,
• desirable
or
• undesirable,
• life
or
• death.

As long as humanity
lives in this dualism,
• conflict
and
• unhappiness
must persist.

• Absolute,
• universal,
• cosmic
truth
• is always unified
and
• transcends opposites
in the realization that
the belief in opposites
is illusion.
Unification does not mean, however, that the good of the dualistic either/or is realized.

People who believe this misconception [i.e., this misconception that the GOOD of the dualistic “either GOOD or bad” is realized in unification] follow an erroneous path:

they hope to attain one of the illusory opposites as the "salvation."

As long as one
• opposes one side
and
• clings to the other,

• self-realization or liberation – that is,
• the unitive principle – is unattainable.

The good of the unitive principle is of an entirely different nature than the good of dualism.
The former [i.e., The GOOD of the UNITIVE principle]
• conciliates both sides [i.e., conciliates BOTH the “GOOD as opposed to and opposite of BAD” AND the “BAD as opposed to and opposite of GOOD” of DUALISM],

while the latter [i.e., the GOOD of DUALISM]
• separates them [i.e., further separates the “GOOD” of DUALISM from its opposite, the “BAD” of DUALISM].

This can be ascertained
in any individual problem
once it is thoroughly understood.

This point
is extremely important to understand, my friends.

For when you
• seek
  one side of a pair of opposites,
you must
• oppose
  the other side.

In that opposition [i.e., In that OPPOSITION to the other side of a pair of opposites]
your soul
is
• agitated and
• fearful,

and in that state [i.e., in that state of agitation and fear]
you can
never attain unity.

Let us apply this distinction [i.e., this distinction between unity and duality] to the growth process [i.e., to the growth process, the topic of this lecture].

As long as human consciousness
• is geared to duality
  and
• cannot transcend it,
the growth process
is very problematic.
Growth is movement in
• time
and
• space;
therefore, growth on the dualistic plane automatically moves toward its opposite.

From the moment you are born you move toward death.

From the moment you
• unfold and
• grow toward fulfillment, the downward curve of destruction begins.

From the moment you
• strive for any kind of happiness, you must
• fear its opposite.

[On the dualistic plane.]
In ever-changing rhythm, the
• cyclic,
• eternal movement of growth must inevitably approach its opposite.
It [i.e., On the dualistic plane, the cyclic, eternal movement of growth, in ever-changing rhythm]

moves from
- life
to
- death
to
- life
and back [i.e., and back to death...];

from
- construction
to
- destruction
to
- construction.

- One brings forth
  - the other.

[On the DUALISTIC PLANE]

It is exceedingly important
to understand this concept [i.e., to understand this concept of the cyclic, eternal movement of growth, in ever-changing rhythm moving, from life, to death, to life,... on and on],

for it is one of the major reasons you resist growth.

It [i.e., This resistance to growth because of the rhythm of moving from life to death] is a deep resistance, beyond the psychological quirks of neurosis.

This fundamental opposition to growth is still found even after neuroses have been
- transcended and
- dissolved.
It [i.e., This concept of the cyclic, eternal movement of growth, in ever-changing rhythm, moving from life, to death, to life,...on and on]
explains why,
as long as you perceive life in
dualistic terms,
you
fear growth;
for you
fear that
reaching a goal
will bring on
its destruction.

You delude yourself
by
stemming against
time,
by
"postponing"
• fulfillment
and thus also [i.e., and thus also “postponing”]
• the feared opposite.

• The status quo,
• stagnation [i.e., the stagnation of “postponing” the feared opposite of “good”],
creates
• agitation,
or
• movement
  in the distorted sense.

As long as
growth
takes place on the
dualistic plane,
there is
always
• a peak
to be reached,
and
after that peak,
• a descent.
And so [i.e., And so, since on the dualistic plane a DESCENT always FOLLOWS a PEAK,]

al living things
on the dualistic plane
move in a
perpetual cycle
of
• life
  and
  • death,

• construction
  and
  • destruction,

of
• being
  and
  • becoming.

In nature,
the plant grows in
• spring
toward
fruition in
• summer.

In the
• fall
it slowly dies.

[In the
winter]
Only its dormant life potential
slumbers in the soil,
waiting for
the seed to grow again in
• spring.

This is the growth process.
The joy during the upward curve can never be
• full and
• carefree,
• without anxiety,

for even before the peak is reached,
the downside will be anticipated.

On the unified plane of consciousness, because there are no more opposites to be feared, the dichotomy no longer exists.

• Self-realization always leads to the
• experience and
• perception of the
• unitive state.

Conversely,
• the unitive state cannot come about any other way than through
• self-realization.

Self-realization means shedding the layers of error so that the
• real self,
• divine,
• eternal inner being, comes to the fore.
You can shed these layers of [i.e., shed these layers covering the real self, these layers of]

- pain,
- error,
- confusion, and
- limitation only

when you
- no longer run away from yourself;
when you
- are willing to look at yourself
  as you
  - really are
  instead of
  as you
  - want to be;
when you
- accept yourself
  in the moment,
when you
- do not struggle against
  your temporary state,
  even though
  you understand its error.

This is the work you are doing on this path [i.e., on this path in pathwork].

It is entirely erroneous to assume that unitive perception cannot occur on the earthly plane.

It [i.e., UNITIVE perception on the EARTHLY plane]
- is possible,
- absolutely possible,
  for anyone willing to expand
  his or her consciousness.
Expansion [i.e., Expansion of consciousness] is a very simple process of questioning

- the verity of your limited ideas,
- the correctness of what you assume to be unalterably thus and so.

This [i.e., This questioning of your ideas and assumptions], in turn, can be done only when you

- honestly look at your most subtle
  - moods and
  - reactions
  and
- translate them into concise words.

You then find out that these reactions and reflexes, these emotions and moods, are based on certain assumptions you have never questioned, since all is kept in the dark of
- vagueness
  and
- easy rationalization.
This [i.e., Because your subtle EMOTIONAL REACTIONS and MOODS are based on UNQUESTIONED ASSUMPTIONS, which are ALL kept in the DARK of VAGUENESS and EASY RATIONALIZATION] is why your pathwork [i.e., is why your pathwork, where you become AWARE of your emotional reactions and moods and their CAUSES,] is of such immeasurable importance;

for without • recognizing the daily little • dishonesties, • self-deceptions, and • erroneous assumptions,
you cannot • question them and • loosen them to make room for a new reality.

Whenever a vague disturbance [i.e., Whenever a vague disturbance or disharmony] is honestly • examined and • verbalized,
the concept [i.e., the concept, unquestioned assumption, or belief] on which the disturbance is based can be • revealed and • questioned.

This step [i.e., THIS STEP of honestly examining a vague disturbance or disharmony, finding the assumptions, beliefs, or concepts on which it is based, thereby enabling you to QUESTION the VERITY of its BASIS] widens your perception, enabling you to • transcend your dualism and • perceive the unitive state.
This [i.e., This task of honestly examining a vague disturbance or disharmony, finding the assumptions, beliefs, or concepts on which it is based, thereby enabling you to QUESTION the VERITY of its BASIS]

has to be done
in every area of
• consciousness,
    in every facet of your
• existence,
for it is possible
to realize the
unitive principle
in some areas,
while other areas
    are still
deply submerged in the
• illusion and
• pain
    of dualism.

We shall come back to this a little later.

It cannot be emphasized strongly enough
that

• self-liberation,

or

• the transition
    from the
• dualistic
to the
• unitive state,

cannot come about
by
• accumulated knowledge and
• theoretical understanding,
by
• study or
• aiming at an outer goal.
It [i.e., SELF LIBERATION, or the TRANSITION from the DUALISTIC to the UNITIVE state] cannot come by
• wanting to be different,
by
• striving to attain a state that does not already exist within.

It [i.e., SELF LIBERATION, or the TRANSITION from the DUALISTIC to the UNITIVE state] can only come by
• being in the now,
by
• discovering that everything already exists
  • within,
  • behind the levels of
    • confusion and
    • pain.

And this state behind the [i.e., this state BEHIND the levels of confusion and pain, BEHIND the]
• acutely,
• momentarily experienced state
can be
• liberated and
• brought to the surface only when the level of
  • confusion and
  • pain [i.e., the level of pain and confusion you are in NOW] is totally understood.
The natural cosmic flow, 
existing
• within the psyche
  of every living being,
• in everything that lives
  • around and
  • within
  yourself,
  is a

powerful bubbling life stream,

• automatically and
• naturally
toward the state of

self-realization

where there is no longer
  any
  • opposition and
  • painful conflict.

This [i.e., This state of SELF-REALIZATION where there is
  neither opposition nor painful conflict]

is the

natural state,

so you have
  nature
  on your side.

By entrusting yourself
  to the life stream,
by allowing yourself
  to perceive it [i.e., to perceive the life stream],

you will
  facilitate
  the unfolding of

your natural destiny.
Unfortunately, people struggle against
  • their natural destiny,
  • which is so good [i.e., a natural destiny which is SO GOOD].

You put all your faith in
  a principle of opposition.

You invent
  ifs and buts
  that really do not exist.

This [i.e., This OPPOSING and putting ifs and buts in
  your NATURAL DESTINY, which is SO GOOD]
  is why
  you
  invite pain;

  for all pain,
  in the last analysis,
  is
  utterly superfluous.

These are
  not just words, my friends.

Any of you
  on this path of
  self-realization
  who have taken some steps toward
  evolving out of your errors
  have found these truths.

All of you
  who work intensely
  have had
  at least moments
  when you have
  completely understood
  how needlessly
  you have opposed
  that natural stream
  in which there is
  no pain.
You have understood also in these moments [i.e., You have UNDERSTOOD ALSO in these moments WHEN you have completely UNDERSTOOD how NEEDLESSLY you have OPPOSED that NATURAL STREAM, which is your NATURAL DESTINY, which is SO GOOD and in which there is NO PAIN]

that
• truth
  never
  • really hurts,
  nor does it
  • destroy or
  • endanger
  you.

But you constantly embrace pain,
either by believing it [i.e., by believing PAIN]
• is inevitable,
or by believing that it [i.e., by believing PAIN]
is safer than the unitive state toward which you naturally gravitate.

If you entrust yourself to the unitive state, you will find these words to be utterly true.

I realize, of course, that the mere abstract principle I explain here can never suffice.

Regardless of how open you are, no words can ever, by themselves, be responsible for helping you make the transition.
But they [i.e., But my words] help you profoundly understand your
• present position in life;
your
• inner
and
• outer state.

They [i.e., My words] can help destroy
• illusions and
• erroneous ideas.

You cannot do this [i.e., You CANNOT DESTROY illusions and erroneous ideas from your DUALISTIC state and begin the TRANSITION to the UNITIVE state] by
• embracing a new,
  and perhaps
• more evolved,
  • philosophy of life
and
• discarding a less truthful
  • general concept
  you have held until now.

You can begin [i.e., You can BEGIN the TRANSITION from the DUALISTIC state to the UNITIVE state] only by
• destroying those
  • little personal errors [i.e., wrong beliefs, lower-self aspects, etc.]
  from which your daily
  • disharmonies and
  • disturbances arise.
The most insignificant problem can show you how you embrace:
  • error and
  • opposition,
  • a no-current, out of
    • fear and
    • ignorance.

It [i.e., The most INSIGNIFICANT problem, disturbance, or disharmony] can show how you stop the natural cosmic movement:
  • of which you are an integral part
  and
  • which is an integral part of you.

Only by a very personalized look at your reactions [i.e., personalized look at your EMOTIONAL REACTIONS] to daily occurrences [i.e., to subtle DAILY occurrences, DISHARMONIES, and DISTURBANCES]
can you make these words a personally experienced truth.

It [i.e., Making these words a PERSONALLY EXPERIENCED TRUTH] cannot happen by paying lip service to the principle behind them, even if you understand intellectually what I am saying.
**Intellect**

- will not suffice to bring you to the transition from • dualism to • unity.

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<table>
<thead>
<tr>
<th>Growth on the dualistic plane must always be fraught with fear of the undesirable opposite.</th>
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<tr>
<td>Therefore your growth process will be stunted as long as you view your goal of growth as • good [i.e., you view your goal of GROWING, EXPANDING, CREATING, or DEVELOPING as GOOD], as opposed to • bad [i.e., as opposed your view that DECLINING, CONTRACTING, DESTROYING, or DYING is BAD].</td>
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On the unitive plane, • growth is not threatened by an opposite [i.e., GROWTH is NOT THREATENED by an OPPOSITE of GROWING, such as DECLINING, CONTRACTING, DESTROYING, or DYING]; hence • it [i.e., hence, an OPPOSITE of GROWING, such as DECLINING, CONTRACTING, DESTROYING, or DYING.] need not be • feared, nor • opposed.
But
growth cannot come by opposing the opposition [i.e., GROWTH CANNOT come by OPPOSING the DECLINING, CONTRACTING, DESTROYING, or DYING];
it [i.e., GROWTH] comes only when the feared opposite [i.e., when the FEARED opposite to growing, such as FEAR of DECLINING, DECAYING or DYING] can be
• envisaged and
• accepted if need be.

When you no longer
• fear one opposite [i.e., no longer FEAR: DECLINING, CONTRACTING, DESTROYING, or DYING],
no longer
• cling fearfully to the other [i.e., no longer CLING FEARFULLY to GROWING, EXPANDING, CREATING, or DEVELOPING],
then, and only then, can you reach the unitive state.

But you cannot do so [i.e., you cannot reach the UNITIVE state] as long as fear is in your heart.

The process of growing in the unitive state means forever increasing
• unfolding and
• expansion.
It [i.e., The process of GROWING in the UNITIVE state] means a widening experience of the infinite possibilities of
• beauty,
• life, and
• goodness.

But remember,
• beauty is not the opposite of ugliness;
• life is not the opposite of death;
• good is not the opposite of bad,
because in the unitive state they [i.e., in the unitive state beauty, life, and good] are never threatened by an opposite [i.e., are never threatened by ugliness, death, or bad].

The two ways of growing –
on the • dualistic
and
on the • unitive
plane –
are entirely different.
| Dualistic growth  
is a cyclic movement,  
with  
• an upward curve,  
• a peak,  
and  
• a downward curve  
that perpetually  
recycles itself,  
always expressing  
two opposites. |
|---|
| It [i.e., The state in dualistic growth]  
is the state of  
• cause  
and  
• effect. |

| Growth  
in the unitive state  
expands  
ininitely. |
|---|
| It [i.e., Growth in the UNITIVE STATE]  
ever  
• repeats  
and  
ever  
• needs an opposing motion. |

| It [i.e., Growth in the UNITIVE STATE]  
has transcended  
the principle of  
• cause  
and  
• effect. |
When somehow you grasp this [i.e., When you grasp that the principle of CAUSE and EFFECT has been transcended in the UNITIVE STATE], no matter how vaguely, it first appears in your inner feelings – and this grasp [i.e., and GRASP that the principle of CAUSE and EFFECT has been transcended] comes from facing personal • inner errors and • self-deceptions – then [i.e., then, after grasping that cause and effect have been transcended.] an entirely new approach to growth takes over.

Along the road of transition from the • dualistic to the • unitive state

it is important to understand a few further landmarks, which might help you to understand your own life right now.

When you are engaged in • intense self-search, when you • vigorously confront yourself and • face truth upon truth, setting up new inner conditions, your psyche goes through profound upheavals.
The painful past state,
as you know,
was a result of

• false ideas.

As these
• false ideas
begin to crumble,

the destruction
may bring about
more or less

drastic outer changes.

When you are

in a transition period,

it is possible for you
on some levels
to have reached
the beginning of

the unitive experience.

You feel
• a deep peace
and
• joy
in every moment,
regardless of
whether the experience
accords with
the desired good.

You perceive that

every living moment
contains the potential for
• joy
and
• peace.
Being in truth with yourself,
you no longer
fear
anything,
nor do you
• cling and
• tightly insist
that your good
should be given to you.

You are then
open for
the divine source to
• fill you
and
• convey
the reality of life
where
• there is nothing to fear
and
• only good exists.

You can
• reach for this good
without urgency
and
• obtain it [i.e., and you can OBTAIN this GOOD]
precisely because
you know
it [i.e., you KNOW this GOOD]
is yours.

You do not
fear
missing it [i.e., You do NOT FEAR missing this GOOD]
because
you derive joy from
both opposites of the dualistic state [i.e., you derive JOY
from both the GOOD and the BAD of the DUALISTIC state].

This is, briefly,
as well as it can be conveyed at all,
the essence of
the unitive state.
Now this state [i.e., Now this UNITIVE STATE] can begin to exist partially, particularly in certain areas of any individual’s life.

You have not yet attained
• the total transition,
• the awakening in which you find the truth of life to have always existed for you without needing to
  • fear or
  • struggle for anything.

But your emerging awareness eventually brings an increasing • unfolding and • enrichment into your outer circumstances so • harmoniously and • organically that it [i.e., that this increasing unfolding and enrichment that is brought into your OUTER CIRCUMSTANCES] may appear almost coincidental.
The outer improvements
• may
or
• may not
  coincide with
  • ideas and
  • ideals
  you have held
  on the dualistic plane,
but
  the way you
  • experience
    these
    • ideas and
    • ideals
    is entirely different.

In other words,
your
• goals
  may remain unchanged,
but
  your
  • experience of the goals
    will be different.

Also,
even when
you have not reached a goal,
you will
not suffer
as you did
when you
perceived reality
dualistically.

The growth into
the unitive state
definitely manifests in
increasing trust
in
• the self,
in
• life.
Growth
also brings with it
a peaceful joyousness
that makes
every moment
• vibrant,
• interesting,
and
• totally free from
  • anxiety or
  • boredom.

Each moment
• is rich in
  possibilities,
and
• harbors
  widening vistas of perception
  never before experienced.

At the same time
you continue
to react
• in the old way,
• with
  • fear,
  • distrust,
  • anxiety,
  • despair, and
  • tight self-will,
  usually in the areas
  where your psyche is afflicted
  by
  • images,
  by
  • neurotic behavior patterns, and
  • misconceptions
  so deeply engraved
  that you require more
  • extended and
  • patient
  work
to change your inner picture.
This other side [i.e., This other side, the DUALISTIC SIDE
    where you continue to react in the OLD WAY, with FEAR,
    DISTRUST, ANXIETY, DESPAIR, and tight SELF-WILL]

    very gradually
    catches up, as it were,
    with the side
    that is
    already
    • very close to
    and
    already
    • partly in
      a new land
      where
      • light
        is never threatened by
        • darkness.

You have constructed

    the old state

    on a foundation of

    • errors,

    and this foundation
    must first crumble

    before a foundation of

    • truthful concepts

    can be erected.

Structures built on
    erroneous concepts
    must inevitably be destroyed.
This law [i.e., This law that structures built on ERRONEOUS concepts must be DESTROYED]

points up
the falsity of dualism,
whose earmark is
always that
• one position is
  • flatly and
  • unchangeably perceived as
    • desirable

and
• its opposite
  as
    • undesirable.

Thus you cling to the idea that
• construction is always
  • good,
while
• destruction is always
  • bad.

The unification of these two opposites can come only in the unitive state as both sides are reconciled.

To understand the unitive state you must recognize that
• destruction of error can be
  • desirable,
and
• construction of error is
  • undesirable.
Now, destruction is always a painful process, whether or not it is desirable.

While the edifices of error are being destroyed your life may be upset.

You feel inwardly threatened and at a loss.

Outwardly, even the apparently desirable aspects of your existence have disappeared and no adequate structure has taken their place.

The bigger the erroneous constructs are, the greater the period of upheaval, which is naturally painful.
But, my friends,

it [i.e., BUT the upheaval and destruction of erroneous constructs]

is painful

only because you

• misunderstand what is happening

and

• assume it to mean

• relapse

and

• your personal inadequacy.

Thus you

• become discouraged,

• fall into despair

and

• stem against the flow

that could carry you into

a new state of mind.

This state, however [i.e., This NEW state, however],

can come about

only through

the destruction of

the old state.

Stemming against the

• organic and

• desirable

movement [i.e., STEMMING AGAINST the organic and
	DESIRABLE movement of the DESTRUCTION of the OLD state],

you

prolong

the

• painful,

• transitional

Period [i.e., the painful transitional period of

death of the old state] –

painful primarily because

it is misunderstood.
[You are in PAIN because you misunderstand the DESTRUCTION of the OLD structures, structures that are based on DUALISTIC thinking.]

[In your pain] You feel,

"Here I am, trying so hard, yet look what happens in spite of it all!

Everything seems to run like sand between my fingers;

I not only fail to find fulfillment, but even the pleasures I had are gone."

When you understand that

• crumbling of the old structure is desirable because the old way only appeared to give you satisfaction,

then you will not cry over something that is actually no loss at all.

Nor will you be misled into believing that you have not progressed.
This state [i.e., This state of PAIN you are in because you misunderstand the
destruction of the OLD structures, which are based on DUALISTIC thinking,] may be the best possible proof
that,
to a greater extent than you know,
you are evolving into

a new reality,

but you still block it out [i.e., you block out the evolution into a NEW REALITY] because you
ferociously refuse to allow

your intuition
to tell you

where

the cosmic life stream
is carrying you.

Instead,
you continue to evaluate your life
in limited dualistic terms –
ignoring the new direction.

You have come to
• see and
• deeply sense

that what happens is
• not a relapse,

but rather

• destruction of the old,
a process that actually is
the very germ
of a new construction.
You begin to sense that in the act of destroying error, truth reconciles construction with destruction and makes them one movement, instead of two warring opposites.

Hence you will no longer be discouraged, nor will you particularly suffer when you do not expect that your life should be different, for you will know that all is as it should, even must, be!

For the actual loss or absence of a desired good hurts much less when one does not see this "loss" or absence as a negative sign.
But when one believes that

"If I were where I should be, things would not happen this way,"

the loss is much more painful.

When, instead, you see this transition period [i.e., this transitional PAINFUL period of destruction] as an organic step toward wholeness, you will find the pain much easier to go through.

This should not be misconstrued to mean that you should not seek an intelligent solution to a particular problem.
But when
  • you find all the doors closed
and
  • life seems to show you
    quite clearly,
    from
    • within yourself
    as well as
    from
    • the outside,
      that you cannot find a solution,
then
  you may rest assured
  that old structures,
  based on
  the error of dualistic perception,
  are crumbling.

When you
  encourage this
  in your understanding,
you will
  • go with
    the stream
  instead of
  • opposing
    it.

Now there is one more aspect of this topic [i.e., this topic of the PROCESS and SIGNIFICANCE of GROWING from the DUALISTIC to the UNITIVE state] that I would like to discuss.

But since it [i.e., But since this aspect of the PROCESS of GROWING from the DUALISTIC to the UNITIVE state]
is difficult to explain,
it requires your cooperation
from
your most intuitive being.

And you must
trust your intellect
to avoid [i.e., you must trust that your intellect will help you avoid]
the typical dualistic confusion [i.e., dualistic confusion about GROWTH].
The unitive state can be reached principally by two roads, both opposites of [i.e., both the “GOOD” and the “BAD” opposites of] the dualistic state.

It [i.e., The unitive state] can be reached
• on and
• through
  • the "good" side [i.e., the “GOOD” side of the DUALISTIC state] as well as
  • on and
  • through
    • the "bad" side [i.e., the “BAD” side of the DUALISTIC state].

When you are in a relative state of inner
• health and
• truth,
where you
• are already somewhat
  • free from fear
and
• possess
  • confidence
  and a
    • genuine sense of
      the benign nature of the universe,
you can
• find
  within yourself
  absolute
    • health and
    • truth
  and
• become free of [i.e., and become ABSOLUTELY FREE from]
  • fear and
  • distrust.
You quietly know
the
• truth of life,
that
• all good is yours,
that
• the universe contains all good,
that there is an
• abundance
free from conflict;
in other words,
that
• your good
never interferes with
• anyone else’s good.

• Your good
does not bring
• any bad for anyone.

When you have
reached this state [i.e., When you have REACHED this state of EXPERIENCING
the WORLD and LIFE where you KNOW the truth of life, where you KNOW
that all is yours, that the universe contains all good, that there is abundance
free from conflict, that your good never interferes with anyone else’s good
and that your good does not bring any bad for anyone],
then
you can find

the unitive principle

deep within yourself.

This [i.e., This EXPERIENCE of finding
the UNITIVE principle DEEP WITHIN yourself]

happens
without
• fear,
without
• opposition,
and
without
• guilt.
It [i.e., Finding the UNITIVE principle DEEP WITHIN yourself] happens because you feel deeply deserving.

You will know that no one is deprived by your fulfillment, nor will you fear lack of fulfillment.

You will know that infinite good exists, with no conflicts between
• you and
• others – hence unity.

[Conversely,] Where the psyche is still deeply afflicted with
• doubt,
• fear,
• guilt,
• conflict, and
• error,
this road [i.e., this road to the UNITIVE STATE which is on and through the “GOOD” side of the DUALISTIC state] cannot be taken.
If it [i.e., If this road to the UNITIVE STATE which is on and through the “GOOD” side of the DUALISTIC “GOOD or BAD” opposites]

is nevertheless attempted [i.e., is nevertheless attempted even though the psyche is deeply afflicted with DOUBT, FEAR, GUILT, CONFLICT, and ERROR]

under a misunderstanding [i.e., under a misunderstanding that this road on and through the DUALISTIC “GOOD” side can nevertheless be taken],

it [i.e., this ATTEMPT to reach the UNITIVE STATE on and through the DUALISTIC “GOOD” side of the DUALISTIC “GOOD or BAD” opposites]

becomes

an artificial manipulative act

that can lead

only to

self-deception.

It [i.e., The attempt to reach the UNITIVE STATE]

is attempted

not in

• the unitive knowledge,

but out of

• the dualistic fear

that

nonfulfillment

is
dangerous [i.e., FEAR that nonfulfillment is DANGEROUS since the attempt to reach the unitive state is on and through the “BAD” road of the DUALISTIC opposites].

And this fundamental error [i.e., this fundamental ERROR in attempting to reach the UNITIVE STATE out of the DUALISTIC FEAR that NONFULFILLMENT in this attempt to reach the UNITIVE STATE is DANGEROUS]

barricades

the door to transition into

the wide open world of

the unitive state.
When you
• are still in a state of
  • untruth and
  • distortion
and therefore [i.e., and when you therefore]
• fear and
• distrust
  • yourself and
  • the world,
you can transcend this state [i.e., you can TRANSCEND this DUALISTIC state on and through the BAD side where you fear and distrust yourself and the world]
only
  by
    • accepting what you fear, if need be;
  by
    • not running away from yourself.

Since
the unitive state
  is free of opposition,
you must stop
  opposing
    what you fear.

But this [i.e., But this step of NOT OPPOSING what you FEAR] should
not be done
  in a spirit of
    masochistic self-denial.

It [i.e., This step of NOT OPPOSING what you FEAR] should be done
  with the open question
    whether
      what you fear
        is truly fearsome.

In other words,
you must
  question the
    • concept that
      • causes
        • the fear of the alternative
          instead of opposing
            • the alternative itself.
This [i.e., This QUESTIONING the CONCEPT (misperception, image, etc.) that CAUSES the FEAR of the “negative” alternative (nonfulfillment) rather than OPPOSING the “negative” ALTERNATIVE (NONFULFILLMENT) itself]
is directly connected with
relinquishing
what one
insists upon [i.e., relinquishing the “GOOD” alternative in the
DUALISTIC “GOOD versus BAD” opposite alternatives]
to the extent
one fears
that
the desired alternative [i.e., to the extent that one FEARS that the “GOOD” alternative in the
dualistic “GOOD or BAD” opposite alternatives]
will
not
occur.

I have
• discussed
  many facets
  of this relinquishing and
• showed you again
  and again
  how
  inner
  • peace and
  • harmony
cannot be reached
when the soul
is in a
• tight
• cramped
state.

Letting go [i.e., Letting go of the soul’s TIGHT CRAMPED state]
induces
relaxation,
without which
contact with
• the divine inner self
or
• ultimate reality
  is
impossible.
Letting go [i.e., Letting go of the soul’s TIGHT CRAMPED state]
does
not mean
• self-defeating,
• sacrificial
  self-deprivation.

It [i.e., Letting go of the soul’s TIGHT CRAMPED state]
means merely that
wherever you recognize
  a point of
  • fear and
  • hopelessness,
you must
relinquish
  the concept [i.e., concept, belief, image, or other cause]
  underlying this fear;
you must
relinquish
  your tight grip on
  certain attitudes
    that are
      • obviously destructive
    but
      • "protect" you from danger.

This makes it [i.e., This makes RELINQUISHING your tight grip on certain attitudes]
appear as though
  you exposed yourself
  to what you consider
    most
    undesirable.

Now, this chance [i.e., this chance of exposing yourself to
  what you consider MOST UNDESIRABLE]
must be taken
  in order to find out
    that the whole idea [i.e., the whole idea you considered UNDESIRABLE]
      was an illusion;
otherwise,
  you cannot come out of
  your perpetual state of
    • fear and
    • conflict.
Let us take for example
a particular fulfillment
that you greatly desire.

You have done
everything possible
to attain it,
but
the door
remains closed.

You discover
that you are terrified
that you
won't attain the fulfillment,
despite
experiencing
the truth
of the unified principle
in other areas of your life.

Still,

in this area

you still
• fear and
• oppose
the undesirable alternative.

Even when you
try to superimpose
the truth
that the universe
knows no limitations –
or just because you do so [i.e., or just BECAUSE
you DO SUPERIMPOSE the truth that the
universe knows NO LIMITATIONS],
[thereby]
covering up your fear –

the fulfillment
remains
elusive.
The only way you can transcend this state [i.e., transcend this state where you FEAR and OPPOSE the undesirable alternative of NOT FULFILLING what you greatly DESIRE] is by temporarily accepting it [i.e., TEMPORARILY ACCEPTING UNFULFILLMENT], knowing that it [i.e., KNOWING that UNFULFILLMENT] is not final.

This means that you not only accept

• the limitations of the outer situation,

but

• your own limited state at this time.

When you give up your opposition to your present undesirable state,

• you can find the truth,

and

• it will be possible to conciliate two apparent opposites [i.e., CONCILIATE the two apparent opposites of FULFILLMENT and UNFULFILLMENT].

The state of unity is a fearless state, but fear cannot be relinquished by insisting that what one fears stay away.
For even if you succeed [i.e., For even if you succeed in keeping away what you fear] temporarily, you remain perpetually dependent on certain circumstances – hence fear can never be quite absent.

The only way to genuinely free oneself from fear is to
• taste and
• discover that it [i.e., taste WHAT one FEARS and discover that it] holds no terror,
that it [i.e., discover that WHAT one FEARS]
• can be coped with,
that one [i.e., discover that one, in EXPERIENCING what one FEARS]• remains essentially intact.

No theory can bring about this safe state.

Only one inner act can do this:
• testing it [i.e., testing WHAT one FEARS],
• going into it [i.e., going into WHAT one FEARS],
• relinquishing the insistence that it [i.e., RELINQUISHING the insistence that WHAT one FEARS] needs to be
  • feared
  and therefore
  • avoided.
When you embrace one alternative and say, 

"I must have 
• this 
in order 
not to have 
• that,"

it keeps you 
from the transition into 
the fearless unitive state.

You keep stemming against 
the flow of the universal stream 
that 
• wants to carry you, 
but 
• can do so 
only when 
your psychic movements 
are relaxed.

To remember that an untruth must exist somewhere in you whenever you find yourself in an 
• undesirable 
• inner 
and/or 
• outer 
state 

will help you 
• search for 
and 
• abandon 
the untruth.
You will then [i.e., When you remember that an UNTRUTH must exist somewhere in you whenever you experience an inner and/or outer UNDESIRABLE state, and begin to SEARCH FOR and ABANDON the UNTRUTH, you will then] inevitably find that, on a deeper level, you

- oppose what you consciously cling to
- and embrace what you consciously oppose.

This opposition [i.e., This OPPOSITION on a DEEPER level to what you CONSCIOUSLY CLING TO and DESIRE]

must exist whenever

- fear of one alternative

prevents you from being in
- peace and
- joy.
For instance, when you
• fear
dea–
and it makes no difference
whether this [i.e., whether this FEAR of DEATH]
is conscious
or
whether it [i.e., or whether this FEAR of DEATH]
manifests only indirectly –
and
• tensely hold on to
life [i.e., tensely hold on to LIFE, which you DESIRE],
• pushing away and
• opposing
death [i.e., opposing DEATH, which you want to AVOID],
you cannot come to
the unitive principle
unless you discover
your particular untruth.

With this untruth [i.e., With this previously UNCONSCIOUS untruth] you
• oppose
life
and
• secretly wish for
death.

Only when you
find the untruth [i.e., FIND the UNCONSCIOUS untruth CAUSING you to
OPPOSE LIFE and secretly WISH for DEATH]
can you relinquish
the fear of death.

This [i.e., This RELINQUISHING of your FEAR of DEATH],
of course,
does
not mean
that you should
want to die.
• To find
  these deep levels [i.e., To FIND these DEEP LEVELS where you
  OPPOSE what you CONSCIOUSLY DESIRE and
  EMBRACE what you CONSCIOUSLY OPPOSE]
  which make
  • relinquishing [i.e., which make RELINQUISHING
    your FEAR of DEATH]
  a natural act,
  and
  • to perceive
    unitive truth
    through
    repeated insights
    into oneself
    is, of course,
    impossible
    without help.

It [i.e., FINDING these DEEP LEVELS where you OPPOSE what you
CONSCIOUSLY DESIRE and EMBRACE what you CONSCIOUSLY
OPPOSE, AND PERCEIVING UNITIVE TRUTH through these repeated
INSIGHTS into ONESELF]
can be done
  rather easily
  in the framework of
  what this path has to offer you –
    all its tools
    help you in different ways.

But you can
  let go [i.e., But you can LET GO of OPPOSING what you consciously DESIRE]
  only when
  you totally want to [i.e., TOTALLY WANT to let go of OPPOSING
  what you consciously DESIRE].

Every one of you, my friends,
  is still filled with
  oppositions
  of one sort or another.

• Becoming aware of them [i.e., Becoming aware of your UNCONSCIOUS
  OPPOSITIONS to what you CONSCIOUSLY DESIRE],
  • verbalizing them [i.e., verbalizing your OPPOSITIONS to what you DESIRE],
  is the first step.
Again,

I hope I will
not be misunderstood
and my words interpreted to mean
that you should
embrace [i.e., that you should EMBRACE things that you consciously OPPOSE, such as]

- injustice and
- destructiveness
around you
without a responsible attempt
to eliminate them.

I am
not talking about
outer levels,
for,
like destruction,
opposition, too,
- can be part of a
  whole
and
- can thus lead to unity.

Never must
any concept
be flatly
- accepted
or
- refuted
  as such.

The opposition I am talking about
refers
to a state of
- mind
and
- emotions,
to aspects of
- life
and
- the self
  that cannot be changed
at this moment.
When you find
- where
and
- how
  you
    - oppose
      something [i.e., how you OPPOSE something, like death, pain, depression, failure, and unfulfillment]
  because you
    - tightly cling to
      its opposite [i.e., because you tightly CLING to its opposite, like life, pleasure, joyfulness, success, and fulfillment],
you will again
be making a substantial step
toward
growth into
the unitive principle.

I extend the
- deep and
- vigorous
  wish [i.e., the DEEP and VIGOROUS WISH for
  your GROWTH into the UNITIVE PRINCIPLE],
  coming from
  the deepest regions of
    - universal consciousness, or
    - reality,
  to reach
each and every one of you.

It [i.e., The DEEP and VIGOROUS WISH for your GROWTH into the UNITIVE PRINCIPLE, a WISH coming to you from the DEEPEST REGIONS of UNIVERSAL CONSCIOUSNESS]
will touch you
if you
- open yourself to
  this force [i.e., IF you OPEN yourself to this FORCE for your
  GROWTH into the UNITIVE PRINCIPLE, a FORCE coming
to you from the DEEPEST REGIONS of UNIVERSAL CONSCIOUSNESS]
and
- unite with it [i.e., and if you UNITE with this FORCE].
When you unite with this force within you [i.e., When you UNITE with this FORCE WITHIN YOU, this FORCE for your GROWTH into the UNITIVE PRINCIPLE, a FORCE coming to you from the DEEPEST REGIONS of UNIVERSAL CONSCIOUSNESS],

you will

• not want to oppose truth in any form,

and

you will

• want to pursue your inner truth.

You will begin to feel

the effects of this power [i.e., begin to FEEL the EFFECTS of this POWER for your GROWTH into the UNITIVE PRINCIPLE] only later,

but it is nevertheless [i.e., but this POWER for your GROWTH is nevertheless]

• very real,

• constantly flowing deep within you.

Be in

• peace,

be in

• that deep region of yourself where all is one.
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